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CHRONICLE OF HUMANITIES AND CULTURAL STUDIES

A BIMONTHLY REFEREED INTERNATIONAL JOURNAL



Issue Editors

Dr. Nandkumar Kumbharikar

Dr. Dnyaneshwar Maske

Chief Editor

Dr. Kalyan Gangarde

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(BOOK 1)

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2.

ADIWASI CULTURE AND FOLK LITERATURE: A CRITICAL ANALYSIS WITH SPECIAL REFERENCE TO BHIL AND PAWARA TRIBE

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This research paper focuses on the life, religion, culture, tradition and beliefs of Adiwasi's particularly Bhil and Pawara culture. Geographically, it is one compact area far away from habitation (Social life) where one cannot approach easily. This area is surrounded by hills and there are no roads to reach the place. However, there is social isolation which resulted into their living with unity. Their culture has a kind of uniqueness as they are isolated from other people.

Religion:

As far as their religion is concerned the Hinduism as a body of beliefs, customs taboos and superstitions has so much in common with the religion that they consider themselves to be Hindus. Even in remotest villages, these people are found to have belief in hanuman, a Hindu god. Here, we find religion as a complete unit which is being interwoven with other institutions. On the other hand, when we approach to the western boundaries we find them in greater contact with the outsiders this is very interesting but varied phenomenon which is observed in this tribe. **Khandesh** is a fine instance where we find this tribe almost. They are found to be totally ignorant of the core of Hinduism. After five days when a woman is gets a child she offers sindur and coconut to God. At the time of marriage ceremony they do puja of Drum.

Culture:

They have their own culture. It has different religion, customs beliefs and superstitions since birth till marriage and finally up to funeral procession all their mannerisms are different. When the child is born he is offered three doses of milk and three of liquor and the belief behind is both of them are supposed to be greatly influencing the life of the child. Later on they try to find out the recognizable marks on the baby's body and the belief behind is the rebirth of a dead person in a family whose mark is a symbol of the same. The mother is given bath outside the house and she takes a sickle with her. It is believed that these give her protection against Dakin and evil spirits. She is kept in strict diet for five days. After five days her room is cleaned with cow dung and she is allowed to go out.

As the marriage knot is essential in all religion and casts in Adiwasi too marriage plays an important role to maintain a family in future. Marriage ceremonies are different in Bhil and Pawara than others. This is due to the area they live in. Their houses are mostly in hilly region. Hence, love marriages are found in plenty. Either the couple elopes or directly lives with each other. At the

time of marriage bride and bridegroom worships their ancestral god (**Kuldevta**). All do dance on the rhythm of drum beats. The – son – in – law of the family offers cigarettes, bidis and wine to all the guests. Dowry is also given at the time but by the father of bridegroom. The marriage of this tribe takes place under **Mango** or **Mahua** tree. On the very next day of marriage a basket (**tokri**) full of rice is given to the five members of the bridegroom side. First day sweet and the second day meat is provided to all if the financial condition of the bride's family is good. In the marriages rituals are given importance and they are performed with great interest and faith.

Widow Remarriages also takes place in this tribe. If a woman unfortunately, becomes widow then she can remarry with her husband's brother and in case she wants to marry other than families of both the parties becomes ready to let her marry with her own choice.

Festivals:

Mostly they celebrate the festival of **Holi** for five days. Bhil and Pawara tribe celebrate **Bhogrya** Festival. Before eight days of Holi that bazaar day is called **Bhongrya**. In this Drum beating competitions are arranged. **Indal** is the other important festival which is celebrated in two ways. It means puja of god Indra, a king of god. One is celebrated by all villagers commonly, as a whole is known as **Gaon Gondrya Indal** and second is celebrated by a family called as **Churya Indal**.

Wag Deo- This festival is celebrated in august and September. Bhil and Pawara tribe residing in Satpuda Mountain believe that they will do puja of **Wag** and in return he will have his protection upon domestic animals and human beings. This festival is celebrated either on Wednesday or Friday.

Budhyabawa- It is a dancing group during the festival of Holi. All can participate in this festival. There is no restriction of age group and all. Near about 25 to 30 men take part in this dance. Some of the men wear belts on their waist to wear sari. They are disguised as a woman. They wear turban ornamentals and have a sword in their hands. Two men disguise them as Police and other two as Dakin (witch). All of them performs dance.

Another group is known as **Budhyahawa**. They have feathers of peacock on their head and ghungroo to their waist. They take Javelin in their hand and dances on drum-beats. They wander outside their village for five days of Holi. Then they change their guise and go to the same village to collect money.

Superstitions: All have Beliefs and disbeliefs whether the person is literate or illiterate, whether he is

civilized or not civilized, whether he belongs to rural area or urban area but he develops some kinds of beliefs or disbeliefs blind faiths, opinions, omens etc. However Adiwasi tribe also has certain opinions regarding superstitions.

They believe in rebirth that after 12 days of death. He will get rebirth is their firm belief. This rebirth will be according to his Kanna. A person with good deeds will get rebirth in a nice family and a sinner would be reborn as a ghost. They have certain imaginative identification of ghosts. As for instance Dakin is nothing but feminine gender ghost. A bad or evil woman dies and gets rebirth in the form of Dakin. If a village or a family is suffering from any misfortunes death, poverty, drought than one woman from the family is treated as witchcraft. She is given ill treatment till death Observed in this tribe. Mostly it is found in hilly regions like Satpuda, Molgi, Dhadgaon, Akkalkuwan. It needs to be worried about and planned to be eradicated.

They traditionally believe in white and black magic. The former is good and later is believed to be bad for prosperity of Society. **Bhagats** are the enchanter of these magic. It is believed that when the village is facing certain natural problems it would be done away by the magic spell of white magic. Hence it is supposed to be applied for the betterment of Society. Black magician enchants his power for making somebody situation worse. He has to face consequences due to some others jealousy. Thus they make use of black magic spell for taking revenge.

Omens-bad and good: Adiwasis are believer in good and bad omens as 1) Sneezing twice desire would be fulfilled 2) Odd numbers- 3, 5, 7, 9 3) bad will happens, Sudden noise of Cow 4) crowing of Crow on the house – Guest will come 5) Nightangle sings- Rain will come 6) Woman is seen with pot full of water- one will become successful in the work 7) When the crow is crowing on the barren tree while going out to see bride means bride is going to die after marriage. 8) Small black sparrow seen on a tree means the house one is visiting is having Dakin

9) Continuous movement of eyelids means something bad is going to happen.

Folk Literature: Adiwasi's oral folk songs reflect their real life. The culture of Adiwasi literature is not in written form. It has been transmitted from person to person, generation to generation. There are songs of love relationships and marriage in their own language-

*Pach viduwala khetume matu bena nerwari
Hengya kada yaveje bena nerbari bena*

This couplet in their language means a lover is inviting his beloved to his field he asks her to come where there are five big trees and in that field groundnuts are cultivated and you come to harvest those groundnuts.

*Roye roye, Zendu gulabya fulpe
Roye roye, Zendu gularviya fulpe rumale
Nishane thovije*

These lines have an English meaning as on the red Rose flower keep the mark of handkerchief people will come near it to see our real friendship and after seeing the handkerchief will start crying.

The Bhil and Pawara tribe celebrate the festivals by singing, dancing and drum beating especially they celebrate the festival of Holi by singing a traditional Holi song and without any gender discrimination. The folk songs are their special identification.

*Holi bai ali govari
Potlu ko puche re, potlu ko puche.*

The couplet describes that the Holi woman has arrived and is in search of the Patil's house because it is their culture that the festival should begin first at the house of Patil who is supposed to be the master of the village.

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